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THE
THEOLOGICAL
RESEARCHER'S
GUIDE

by

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III

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PREFACE

This book was written to serve a practical need. It is designed as a text-book and guide for the professional seminar on theological research which the Athenaeum of Ohio is introducing into its curriculum in 1964. The various problems that the student doing research in the sacred sciences will encounter are treated here.

The bibliographies are not exhaustive. They give rather a representative picture of the literature that the researcher should consult in connection with his work. It will be noted that a library call number is given at the end of each entry in the bibliographies. This is the call number of the book in the Library of Mount Saint Mary's Seminary, where the School of Theology of the Athenaeum of Ohio is located.

Finally, since the research papers are destined for publication in Seminary Studies of the Athenaeum of Ohio, this book also considers the problems that accompany writings intended for publication.

Rev. Ralph J. Lawrence.

Chapter One

RESEARCH IN THE SACRED SCIENCES

Research.

Research in the sacred sciences requires special skills and knowledge proper to those sciences. But still the general rules that apply to research in any field, apply also to this type of research.

A research paper is a piece of expository writing which presents the results of a careful investigation of some chosen topic. A true research paper seeks to present, not to persuade. . . .

It is easier to tell what a research paper should not be than to describe what it should be. Emphatically, it should not be a rewording of an encyclopedia article or a rehashing of a text or reference book. It should not be the stringing together of quotations from several authors interspersed with undocumented paraphrases from other authors. Nor should it be a biographical sketch of a writer followed by a series of book reports. Furthermore, it should not be argumentative, although it may well be in a controversial area, carefully controlled in the interests of fact-finding and fact presentation.

It should be an original treatise on some familiar body of materials, a document which is written by a student who has searched with intelligence through varied sources for certain facts which he recognizes as essential to his chosen subject. . . . A student will take a pertinent idea from one author, a telling quotation from an authoritative document, and, having gathered together a body of such information, will then, by using imagination and his knowledge, create something new.¹

Jensen, Schmitz and Thoma tell us that a research paper "is the end product of a series of efforts which involves (1) collecting, (2) interpreting, (3) arranging, and (4) communicating the result of research to a reader."²

By the first two processes the researcher instructs himself; by the final two processes he instructs his readers.

¹Lucyle Hook and Mary Virginia Gaver, The Research Paper (3. ed., Englewood Cliffs, New Jersey: Prentice-Hall, 1962) 1.

²Dana O. Jensen, R. Morell Schmitz, Henry F. Thoma, Modern Composition and Rhetoric (rev. ed., Boston: Houghton-Mifflin, 1941) 231.

In other words, to repeat the four processes enumerated above, the student (1) collects his material. He then (2) finds out what it means. He next (3) arranges his material for intellectual display, and lastly (4) presents it to the reader in writing so that both the material and its meaning stand forth as an intellectual pattern. A moment's reflection will show the four processes are mutually dependent. What is collected must be interpreted before it can be arranged, and must be arranged before³ the interpretation can be communicated clearly to a reader.

Prejudice is an important pitfall to avoid in doing research of any type. It is equally important for the theological researcher to avoid it too. In other words, the student must first collect his material and then interpret it. He must not first choose what will be his conclusion, and then go hunting for materials to support it, and incidentally, overlook materials that challenge its validity. Unscientific as this approach is, it is not unknown in books on theological topics. Fortunately, such instances are the exception rather than the rule. Yet I have seen a few works on a controversial topic in sacramental theology, whose conclusion I could correctly and accurately deduce merely from reading the bibliography. All the works listed were favorable to the one side of the question; the opposite view was unrepresented in the research.

Honesty is the best policy, even in the matter of documenting one's sources. One should not, for example, claim to be deriving his material from a primary source, when in fact he is using a secondary source and has never even seen the original work.

Finally, no piece of research material should be glossed over or ignored simply because it runs counter to the conclusion the student hopes to reach. In this connection, a favorite story of one of our biology teachers will serve as a good illustration.

There was a certain professor of biology who was busy at his work one night in the laboratory. He was suddenly distracted from his studies by a strange looking bug that had somehow crawled up onto the desk. He observed it closely, and soon became aware of its unique-

³Ibid.

ness: it simply did not fit into any of the classifications known to him. Whereupon he said: "There's only one thing to do in this case." And pushing the intellectually disturbing humbug onto the floor, he promptly trampled it out of existence.

Certain evidence found during research may be disturbing to pre-conceived notions held by the student, but it is not the evidence that needs adjusting.

The Sacred Sciences and Research.

Theology, by reason of its integrating nature, has to deal with the world as a whole, and above all with human experience as a whole, as Professor Pieper explains.

Both the philosopher and the theologian, therefore, seek to discover how the world as a whole is constituted and, above all, what man's ultimate situation is. It is this universality of their questions which marks off both philosophy and theology from all other disciplines. Every other discipline establishes itself by adopting a selective viewpoint; no other discipline asks about the universe as a whole. Philosophy and theology are different. They can afford to ignore the problem of purity and untaintedness of method. To put this negatively, the problem of overstepping limits -- that is, the given frontiers of a discipline -- is virtually meaningless for both philosophy and theology; it is almost non-existent.

The philosopher, then, is not really characterized by the practice of a specific discipline of clearly delineated methods. . . .

The theologian proceeds in very similar fashion, casting his line far beyond the borders of a methodologically delimited special discipline. In order to carry out his specifically theological task -- disclosing the real meaning of divine utterance -- the theologian may not confine himself to what we may call a purely "Biblicistic" approach to revelation. Rather, keeping his eye fixed upon his own goal, he must additionally take into consideration everything else that he knows about the subject under discussion, no matter what its source. How, for example, in interpreting the Biblical account of Creation, could he studiously ignore all that evolutionary research, paleontology, or biology has already uncovered, or is still bringing to light? In practicing his own profession, then, the theologian's first concern is not with "methodologically pure" theology -- although that is also one of his themes. Far more important questions confront him. Thus, for example, he may try to explain what is meant by the sentence:

"God formed man of dust from the ground, and breathed into his nostrils the breath of life," taking into account all we know of geology, of man as a living being, and of man's pre-history. . . .

In sum, neither the philosopher nor the theologian can presume to exclude any available information on the subject at hand. The moment there is such an exclusion, philosophy or theology is not truly being practiced.⁴

Hence, a wide variety of topics may be undertaken in the name of theological research. But what will make the research truly theological will be the orientation of the themes towards God as the primary object of sacred science, and the light of Revelation whose fonts provide the principles of sacred science.

Bibliography.

- Good, Carter V., and Douglas E. Scates, Methods of Research, New York: Appleton-Century-Crofts, 1954 (007.G64).
- Hodges, John C., with Mary E. Whitten, Harbrace College Handbook, 5. ed., New York: Harcourt, Brace and World, 1962 (808.H68. The library has the 1941 edition).
- Hook, Lucyle, and Mary Virginia Gaver, The Research Paper, 3. ed., Englewood Cliffs, N.J.: Prentice-Hall, 1962 (808.06.H781).
- Jensen, Dana O., R. Morell Schmitz, Henry F. Thoma, Modern Composition and Rhetoric, rev. ed., Boston: Houghton-Mifflin, 1941.
- Koefod, Paul E., The Writing Requirements for Graduate Degrees, Englewood Cliffs, N.J.: Prentice-Hall, 1964 (808.066.K77).
- Fenton, Joseph Clifford, The Concept of Sacred Theology, Milwaukee: Bruce, 1941 (240.022.F34).
- Kaiser, Edwin G., Sacred Doctrine: an Introduction to Theology, Westminster, Md.: Newman, 1958 (240.011.K13).
- Muniz, Francisco, O.P., The Work of Theology, trans. from the Latin by John P. Reid, O.P., Washington: Thomist Press, 1953 (P240.011.M96).
- Pieper, Josef, Guide to Thomas Aquinas, trans. from the German by Richard and Clara Winston, New York: Pantheon, 1962 (236.870.P61G).

⁴Josef Pieper, Guide to Thomas Aquinas (trans. from the German by Richard and Clara Winston, New York: Pantheon, 1962) 149-151.

Chapter Two

THE SOURCES

Criticism of the Data.

The student doing research in the sacred sciences from books, periodicals, and microfilm will need not only to know the most important sources in these fields, but also to be capable of evaluating them properly. He must, therefore, apply the principles of internal and external criticism to the data that he collects. It is true that the more recently published materials can be trusted as authentic and generally represent the fruit of critical research and good scholarship. Older works are often spurious or uncritical, and subsequent scholarly studies require us to ascribe their authorship to someone other than the person named on the title page. Thus, a student who delves into the Migne Patrology must look beyond that collection to be sure of the authenticity of the works ascribed by Migne to the various writers.

The average graduate student is not equipped to do external criticism of the sort that leads to new discoveries about the authenticity of known works. But he is expected to find out what scholars of today do hold about the authenticity of a given work which he intends to use or quote. Consequently, a student should not, for instance, be guilty of ascribing the Summa Fratris Alexandri unequivocally to Alexander of Hales, thus proving that he has read nothing about this work except perhaps the text itself.

Dean Good and Professor Scates have an excellent treatment of the "criticism of data" in their book, Methods of Research.¹ The summary of the principles for criticism of data is quoted here. Their entire treatment of the subject is profitable reading for one who wishes to appreciate the importance of evaluating data.

¹See Carter V. Good and Douglas E. Scates, Methods of Research (New York: Appleton-Century-Crofts, 1954) 188-209.

Problems of External Criticism.

The questions that follow are illustrative of problems of external criticism, and are also useful in the process of internal criticism; that is, in determining the truth and value of the statements made in the document.

1. Who was the author, not merely what was his name but what were his personality, character, position, and so forth?
2. What were his general qualifications as a reporter -- alertness, character, bias?
3. What were his special qualifications and disqualifications as a reporter of the matters here treated?
 - a) How was he interested in the events related?
 - b) How was he situated for observation of the events?
 - c) Had he the necessary general and technical knowledge for learning and reporting the events?
4. How soon after the events was the document written? For one purpose the century of composition may be sufficient; for another the very hour may be essential.
5. How was the document written, from memory, after consultation with others, after checking the facts, or by combining earlier trial drafts?
6. How is the document related to other documents?
 - a) Is it an original source; wholly or in part?
 - b) If the latter, what parts are original; what borrowed; whence? How credible are the borrowed materials?
 - c) How and how accurately is the borrowing done?
 - d) How is the borrowed material changed; how used?²

Problems of Internal Criticism.

In internal criticism of sources, certain basic principles are essential:

1. Do not read into earlier documents the conceptions of later times.
2. Do not judge an author ignorant of certain events, necessarily, because he fails to mention them (the argument ex silentio), or that they did not occur, for the same reason.
3. Underestimating a source is no less an error than overestimating it in the same degree, and there is no more virtue in placing an event too late than in dating it too early by the same number of years or centuries.

²Good-Scates, Methods of Research, 189-190. The authors quoted this schema from H.G. Good, "Historical Research in Education," Educational Research Bulletin 9 (1930) 17-18.

4. A single true source may establish the existence of an idea, but other direct, competent, independent witnesses are required to prove the reality of events or objective facts.
5. Identical errors prove the dependence of sources on each other, or a common source.
6. If witnesses contradict each other on a certain point, one or the other may be true, but both may be in error.
7. Direct, competent, independent witnesses who report the same central fact and also many peripheral matters in a casual way may be accepted for the points of their agreement.
8. Official testimony, oral or written, must be compared with unofficial testimony whenever possible, for neither one nor the other is alone sufficient.
9. A document may provide competent and dependable evidence on certain points, yet carry no weight in respect to others it mentions.³

Specific problems of internal criticism, some of which are answered in part by the processes of external criticism, are as follows:

1. What did the author mean by this particular statement?
What is its real meaning as distinguished from its mere literal meaning?
2. Was the statement made in good faith?
 - a) Had the author interest in deceiving the reader?
 - b) Was the author under pressure to tell an untruth?
 - c) Was he influenced by sympathy or antipathy to tell an untruth?
 - d) Did vanity influence him?
 - e) Was he influenced by public opinion?
 - f) Is there evidence of literary or dramatic motives to distort the truth?
3. Was the statement accurate? or more particularly:
 - a) Was the author a poor observer because of mental defect or abnormality?
 - b) Was the author badly situated in time and place to observe?
 - c) Was he negligent or indifferent?
 - d) Was the fact of such a nature that it could not be directly observed?
 - e) Was the author a mere witness or a trained observer?
4. When it appears that the author was not the original observer it is necessary to determine the truth and accuracy

³Good-Scates, Methods of Research, 199. The authors declare in a note: for a similar statement, see Carter V. Good, A.S. Barr, and Douglas E. Scates, The Methodology of Educational Research (New York: Appleton-Century-Crofts, 1936) 261-262.

of his sources of information.⁴

Sources in Sacred Scripture.

To give a bibliography in the field of Sacred Scripture, we can do no better than to recommend an excellent Scriptural bibliography already published and available:

Glanzman, George S., S.J., and Joseph A. Fitzmyer, S.J., An Introductory Bibliography for the Study of Scripture (Woodstock Papers 5) Westminster, Md.: Newman, 1962 (220.01.G54).

After this bibliography was drawn up, the work of Roland de Vaux, Les institutions de l'Ancien Testament (no. 252 in the list) was translated and published in English:

Vaux, Roland de, O.P., Ancient Israel: Its Life and Institutions, trans. by John McHugh, New York: McGraw-Hill, 1961 (220.9.V386).

For those whose research is concerned with the Scriptural thought of the Medieval theologians, the following works will prove helpful:

Lubac, Henri de, S.J., Exégèse médiévale: les quatre sens de l'Écriture, 2 vols., Paris: Aubier, 1959 (220.16.L92).

McNally, Robert E., S.J., The Bible in the Early Middle Ages (Woodstock Papers 4) Westminster, Md.: Newman, 1959 (220.19.M16).

Smalley, Beryl, The Study of the Bible in the Middle Ages, New York: Philosophical Library, 1952 (220.07.S635).

Stegmüller, Friedrich, Repertorium biblicum medii aevi, 5 vols., Madrid: Instituto Francisco Suárez, 1940-1955 (220.07.S81. -- The library has only vols. 1-3).

Sources in Sacred Theology, History, and Church Law.

General works on Patrology and the history of theology include the following in English:

⁴Good-Scates, Methods of Research, 199-200. The authors refer to F.S. Chapin, Field Work and Social Research (New York: Century Co., 1920) 37-38; G.A. Lundberg, Social Research (New York: Longmans, Green and Co., 1929) 89-90; also see the 1942 revised edition, 127-128.

- Altaner, Berthold, Patrology, trans. from the German by Hilda Graef, New York: Herder and Herder, 1960 (230.144.A46E).
- Bardenhewer, Otto, Patrology: The Lives and Works of the Fathers of the Church, trans. by J.J. Shahan from the German 2. ed., Freiburg and St. Louis: Herder, 1908 (230.144.B24P).
- Cayré, Fulbert, A.A., Manual of Patrology and History of Theology, 2 vols., trans. by H. Howitt, A.A., Paris: Desclée, 1935-1940 (230.089.C38).
- Dirksen, Aloys, C.P.P.S., Elementary Patrology: The Writings of the Fathers of the Church, St. Louis: Herder, 1959 (230.147.D59).
- Otten, Bernard John, S.J., A Manual of the History of Dogmas, 3. ed., 2 vols., St. Louis: Herder, 1922 (240.031.089).
- Quasten, Johannes, Patrology, 3 vols. to date, Utrecht-Antwerp: Spectrum, and Westminster, Md.: Newman, 1950-1960 (230.144.Q1).
- Tixeront, Joseph, S.S., A Handbook of Patrology, trans. by S. A. Raemers from the French 4. ed., St. Louis: Herder, 1947 (230.147.T62).
- Tixeront, Joseph, S.S., History of Dogmas, trans. from the French 5. ed., 3 vols., St. Louis: Herder, 1923-1930 (240.031.T62).
- As guides to the post-Patristic period, the above-mentioned work by Cayré as well as the following may be consulted:
- Gilson, Etienne, History of Christian Philosophy in the Middle Ages, New York: Random House, 1955 (187.G48H). The notes include a brief sketch of the life, works and the published editions of the writings of philosophers and theologians of the Middle Ages up to about 1450.
- Grabmann, Martin, Die Geschichte der katholischen Theologie seit dem Ausgang der Väterzeit, Freiburg in Br.: Herder, 1933 (240.031.G72).
- Grabmann, Martin, Geschichte der scholastischen Methode, 2 vols., Freiburg in Br.: Herder, 1909-1911.
- Hurter, Hugo, S.J., Nomenclator litterarius theologiae catholicae: theologos exhibens aetate, natione, disciplinis distinctos 1, 4. ed., Innsbruck: Wagner, 1926 (203.H967).
- Hurter, Hugo, S.J., Nomenclator litterarius theologiae catholicae 2-5, 3. ed., (tom. 5 in 2 vols.) Innsbruck: Wagner, 1903-1913 (203.H967).
- Landgraf, Artur, Einführung in die Geschichte der theologischen Literatur der Frühscholastik, Ratisbon: Pustet, 1948.

The chief editions of Patristic texts and of some later ecclesiastical writings are as follows:

- Migne, Jacques-Paul, Patrologiae cursus completus: series latina, 221 vols. including four volumes of indices, Paris, 1844-1855 (230.310.M35). This series goes as far as Innocent III (+1216).
- Migne, Jacques-Paul, Patrologia cursus completus: series graeca, 161 vols., Paris, 1857-1866 (230.310.M34). All the Greek texts are accompanied by a Latin translation. This series goes to the Council of Florence (1439). The Greek series was published without indices. D. Scholarios drew up an elenchus of the works contained in this series, which was published at Athens in 1879. The following two entries are indices for Migne's Greek series.
- Cavallera, F., Migne, Patrologiae cursus completus: series graeca: indices digessit, Paris, 1912 (230.310.M34).
- Hopfner, T., Migne, Patrologiae cursus completus: series graeca: index locupletissimus, Paris, 1928 ff.
- Corpus scriptorum ecclesiasticorum latinorum, ed. by the Academy of Vienna, 76 vols. to date, Vienna, 1866 ff (The library has not catalogued this series as a unit, but each volume has been placed with the works of the individual authors).
- Corpus Christianorum: series latina, Turnholt: Brepols, 1953 ff (230.310.C54).
- Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte, ed. by the Academy of Berlin, 52 vols. to date, Berlin, 1897 ff. The texts actually go beyond the third century.
- Chabot, J.B., J. Guidi, H. Hyvernat, B. Carra de Vaux, J. Forget, edd., Corpus scriptorum christianorum orientalium, 180 vols. to date, Paris, 1903 ff. Four series of writers are included: Syriac, Coptic, Arabic, Ethiopian.
- Graffin, René, F. Nau, Patrologia orientalis, 28 vols. to date, Paris: Firmin-Didot, 1907 ff (233.031.G73).
- Graffin, René, Patrologia Syriaca, 3 vols., Paris: Firmin-Didot, 1894-1926 (233.931.G73).
- Lubac, Henri de, and Jean Daniélou, Sources chretiennes, Paris, 1941 ff.
- Monumenta Germaniae historica: auctores antiquissimi, 13 vols, Berlin, 1877-1898. This series of later Latin writers is an excellent critical text.
- Mohrmann, Christine, and Johannes Quasten, Stromata patristica et mediaevalia, Utrecht-Brussels, 1950 ff.

Among the English translations of the works of the Fathers, the following are worthy of note:

- Pusey, Keble, and Newman, edd., Library of the Fathers, 45 vols., Oxford, 1838-1888.
- Quasten, Johannes, and Joseph C. Plumpe, edd., Ancient Christian Writers, Westminster, Md.: Newman, 1946 ff (230.314.G2).
- Roberts, Alexander, and James Donaldson, edd., The Ante-Nicene Fathers, New York: Scribner, 1919-1926 (230.334.R64).
- Schaff, Philip, and H. Wace, edd., A Short Library of the Nicene and Post-Nicene Fathers of the Christian Church, 28 vols., Buffalo and New York: The Christian Literature Co., 1886-1900 (230.354.S28; 230.354.S29).
- Schopp, L., and Roy Deferrari, edd., The Fathers of the Church, New York, 1947 ff (230.314.F7).
- Sparrow-Simpson, W.J., and W.K. Lowther Clarke, edd., Translations of Christian Literature, London: Society for Promoting Christian Knowledge, 1917 ff.

Collections of basic texts of the Fathers, theologians, Councils, popes and other writers are found in such anthologies and handbooks as the following:

- Alberigo, Giuseppe, Perikle-P. Joannou, et al., Conciliorum oecumenicorum decreta, produced by the Centro di Documentazione: Istituto per le Scienze Religiose--Bologna, 2. ed., Freiburg: Herder, 1962 (250.011.1962).
- Barry, Colman, O.S.B., ed., Readings in Church History 1: From Pentecost to the Protestant Revolt, Westminster, Md.: Newman, 1960 (260.077.B27). A second volume of post-Reformation documents is in preparation. All the texts are given in English translation only.
- Berro, F.P., Anthologia patristica graeca, 2 vols., Turin, 1931.
- Bettenson, Henry, Documents of the Christian Church, New York-London, 1947.
- Cavallera, F., Thesaurus doctrinae catholicae ex documentis magisterii ecclesiastici ordine methodico dispositus, 2. ed., Paris, 1937 (240.162.C37).
- Clarkson, John F., S.J., et al., The Church Teaches: Documents of the Church in English Translation, St. Louis: Herder, 1955 (240.162.C56).
- Denzinger, Heinrich, Enchiridion symbolorum, 25. ed. rev. by C. Bannwart and J.B. Umberg, Barcelona: Herder, 1948 (240.162.D41).

- Kirch, Conrad, S.J., Enchiridion fontium historiae ecclesiasticae antiquae, 8. ed. rev. by Leo Ueding, S.J., Barcelona: Herder, 1960 (260.024.K58).
- LoGrasso, Giovanni, S.J., Ecclesia et status: de mutuis officiis et iuribus fontes selecti, Rome: Università Gregoriana, 1939 (243.464.G76). "Enchiridion hoc continet praecipuos fontes Iuris publici Ecclesiastici. Documenta desumpta sunt ex optimis editionibus criticis, imo ex ipsis Archivis Vaticanis."--from the dust jacket.
- Moriones, Francis, O.R.S.A., Enchiridion theologicum Sancti Augustini (BAC 205) Madrid: La Editorial Catolica, 1961 (235.672.1961). See pp. xviii-xxix for a good bibliography about St. Augustine.
- Palmer, Paul F., S.J., ed., Sources of Christian Theology, 2 vols. to date, Westminster, Md.: Newman, 1955-1959 (240.162.S72). All documents are given in English translation only. Father Palmer also supplies a brief commentary on the texts. The series is expected to include about seven volumes when completed.
- Quasten, Johannes, Monumenta eucharistica et liturgica vetustissima, 7 vols., Bonn: Hanstein, 1935-1937.
- Romita, F., Jus musicae liturgicae, Rome: Edizioni Liturgiche, 1947.
- Rouet de Journel, M.J., S.J., Enchiridion patristicum, 19. ed., Freiburg-Barcelona: Herder, 1961 (230.322.R85).

In the field of spiritual theology, besides the following general reference works, the student will do well to consult the excellent bibliography in

- Tanquerey, Adolphe, S.S., The Spiritual Life: a Treatise on Ascetical and Mystical Theology, 2. ed. rev., trans. by Herman Brandeis, S.S., Westminster, Md.: Newman, 1948 (242.139.T16).
- Guibert, J. de, Documenta ecclesiastica christianae perfectionis studium spectantia, Rome, 1931.
- Rouet de Journel, M.J., S.J., and J. Dutilleul, Enchiridion asceticum, 4. ed., Barcelona: Herder, 1947 (242.132.J8).
- Viller, Marcel, Dictionnaire de spiritualité ascétique et mystique, Paris: Beauchesne, 1932 ff (L242.131.V74).

Other general reference works of importance in the fields of theology, church history and canon law are these:

- Ales, A. d', Dictionnaire apologetique de la foi catholique, 4. ed., 4 vols., Paris: Beauchesne, 1924-1928 (240.006.A37).

- Beaudrillart, A., A. de Meyer, E. van Gauwenbergh, Dictionnaire d'histoire et de géographie ecclésiastiques, Paris: Letouzey et Ane, 1912 ff (260.031.834).
- Benedict XIV, Pope, Bullarium, 13 vols., Mechlin, 1826-1827 (250.008.1740).
- Bollandus, John, et al., edd., Acta sanctorum, Paris: Palme, 1863 ff (268.213.869).
- Bouscaren, T.L., Canon Law Digest, 5 vols. to date, Milwaukee: Bruce, 1917 ff (250.212.877).
- Buchberger, M., Lexikon für Theologie und Kirche, 10 vols., Freiburg: Herder, 1930-1938 (203.H713). New ed., 8 vols. to date, 1957 ff (203.H69).
- Bullarium Romanum (Taurinensis editio: "Bullarium Taurinense") 24 vols., Turin, 1857 ff (L250.003.440.1740).
- Bullarii Romani continuatio, Rome, 1835 ff.
- The Cambridge Ancient History, 12 vols., New York: Macmillan, 1923-1939 (930.C17).
- The Cambridge Medieval History, 8 vols., New York: Macmillan, 1911-1936 (940.1.C17).
- The Cambridge Modern History, 13 vols., New York: Macmillan, 1902-1911 (909.C17N).
- The Catholic Encyclopedia, 15 vols. and index, New York: Universal Knowledge Foundation, 1907-1914 (203.H53).
- Cherubini, L., ed., Magnum Bullarium Romanum a beato Leone Magno usque ad Benedictum XIV, Geneva, 1727 ff. (Usque ad Clementem X) Lyons, 1673 (HL348.An).
- Conciliorum omnium . . . volumina quinque, 5 vols., Venice, 1585 (H 250.001.1585).
- Congregatio pro Ecclesia Orientali, Codificazione canonica orientale, Rome, 1930 ff (251.102.069).
- Congregatio de Propaganda Fide, Collectanea seu decreta, instructiones, rescripta pro Apostolicis missionibus, Rome, 1907 ff (250.035.1907; 250.035.A2.1888).
- Congregatio Sacrorum Rituum, Decreta authentica sacrorum rituum ex actis eiusdem collecta, ed. by Luigi Card. Gardellini, 5 vols., Rome, 1856 ff (250.039.C8). Later ed., 1898 ff (250.039.D2).
- Dugdale, William, Monasticon Anglicanum, 8 vols., London: Bohn, 1846 (262.160.D86).
- Enciclopedia Cattolica, 12 vols., Vatican City, 1948 ff (203.E56).

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Opera of Individual Authors.

Some of the opera of individual authors are found, of course, not in collections of the Fathers and theologians, but in separate editions of their works. Below are listed some of these opera with the call numbers proper to them.

Albert the Great (236.334.1890).
Alexander of Hales (236.350.--).
Robert Bellarmine (237.007.1856).
Bonaventure (236.464.1871).
Duns Scotus (236.629.1895).
Erasmus (236.557.1703).
Peter de Blois (236.754.85.1847).
Peter of Poitiers (236.759.--).
Francisco Suárez (237.112.5813.A2.1877).
Peter Lombard, Sentences (236.756.L4.1892).⁵
William of Ockham (236.736.A2.1962).
Benedict XIV, Pope (250.008.1740).
Venerable Bede (236.408.1843).
Boniface (236.408.1843).
Lanfranc of Canterbury (236.709.N4.1844).
Lorenzo Giustiniani (236.623.G7.1560).
Thomas More (236.939.1961).
Melchior Cano (236.495.C23).
Billuart, C.R. (240.180.859.1857).
John de Lugo (240.180.L95).

⁵A manuscript copy, dating probably from around 1200, is kept in the safe of treasures of the Library of Mt. St. Mary's Seminary.

John Henry Newman (237.451.1900).
John of Saint Thomas (240.180.J65).
Francis de Sales (237.042.1875).
Alphonsus de Liguori (237.003.A56.A2).
Thomas Aquinas, Piana editio (236.822.1869)⁶
Vivès editio (236.822.1871).
Leonina editio (R.L236.822.1882).

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Reprints of works from the Renaissance in facsimile, London: Gregg.
Biblioteca Franciscana scholastica medii aevi, Quaracchi, Italy.
Medieval Studies, University of Notre Dame, Indiana.
Spicilegium sacrum Lovaniense, University of Louvain.
Studies and Texts, Toronto: Pontifical Institute of Medieval Studies.
Biblioteca de Autores Cristianos, Madrid: La Editorial Catolica.
Manuscripta, microfilms of rare and out-of-print books, St. Louis
University.⁷

Periodical Literature.

The following is the complete list of periodicals received
by the Library of Mount Saint Mary's Seminary:

| | |
|-------------------------------------|-----------------------|
| Acta Apostolicae Sedis | American Psychologist |
| America | Analecta Bollandiana |
| American Benedictine Review | Angelicum |
| Amer. Cath. Historical Soc. Records | Apollinaris |
| Amer. Cath. Philosophical Assn. | Apostle |
| Proceedings | Art d'Eglise |
| Amer. Cath. Sociological Review | At-One-Ment |
| Amer. Ecclesiastical Review | Aurora Christi |
| Amer. Historical Review | Ave Maria |
| Amer. Library Assn. Bulletin | Best Sellers |
| Amer. School Board Journal | Bibbia e Oriente |

⁶The Piana edition is kept in the safe of treasures of the
Library of Mount Saint Mary's Seminary.

⁷The Library of Mount Saint Mary's Seminary has acquired
lists 5, 9, 19, and 27 to date. The works contained on these micro-
films are listed in the main card catalogue. Copies of the lists are
on file in the librarian's office.

| | |
|-------------------------------------|-------------------------------------|
| Bible et Vie Chretienne | Doctor Communis |
| Bible Today | Dominicana |
| Biblica | Downside Review |
| Biblical Archeologist | Dunwoodie Review |
| Biblische Zeitschrift | Eastern Churches Quarterly |
| Blackfriars | Ecumenist |
| Book Review Digest | Education |
| Booklist and Subscription Book Bul. | Education Abstracts |
| Bull. of the Schools of Oriental | Education Digest |
| Research | Education Index |
| Bulletin Thomist | Educational Record |
| Cath. Assn for International Peace | Emmanuel |
| Catholic Charities Review | Ephemerides Liturgicae |
| Catholic Biblical Quarterly | Ephemerides Theologicae Lovanienses |
| Catholic Book Merchandiser | Estudios Biblicos |
| Catholic Book Reporter | Extension |
| Catholic Digest | Franciscan Studies |
| Cath. Educational Assn. Bulletin | Good Work |
| Catholic Educ. Review | Gregorianum |
| Catholic Educator | Guide |
| Cath. High School Quarterly Bull. | Guide to Microfilms in Print |
| Catholic Historical Review | Guild of Cath. Psychiatr. Bull. |
| Catholic Lawyer | Heythrop Journal |
| Catholic Layman | Higher Education |
| Catholic Library World | Historical Records and Studies |
| Catholic Mind | Homiletic and Pastoral Review |
| Catholic Periodical Index | Insight |
| Cath. Previews of Entertainment | Interest |
| Catholic Rural Life | International Philosoph. Quarterly |
| Catholic School Journal | International Zeitschriftanschau |
| Cath. Theol. Soc. Proceedings | für Bibelwissenschaft und |
| Cath. Univ. of Amer. Bulletin | Grenzgebiete |
| Catholic World | Interracial Review |
| Chicago Studies | Irish Ecclesiastical Record |
| Christ to the World | Irish Theol. Quarterly |
| Christian Century | Journal of Education |
| Civiltà Cattolica | Journal of Educ. Psychology |
| Classical Journal | Journal of Educ. Research |
| Clearing House | Journal of Experimental Psychol. |
| Clergy Review | Journal of Intergroup Relations |
| College and Research Libraries | Jubilee |
| Commonweal | Jurist |
| Companion | Laval Theolog. et Philosophique |
| Contemporary Psychology | Library Journal |
| Country Beautiful | Life of the Spirit |
| Critic | Liguorian |
| Cross and Crown | Linacre Quarterly |
| Cross Currents | Liturgical Arts |
| Cumulative Book Index | Lumen Vitae |
| Divinitas | Lumiere et Vie |
| Divus Thomas | Maison-Dieu |

| | |
|--|---------------------------------------|
| Manuscripta | Review of Educational Research |
| Maria Legionis | Review of Politics |
| Marian Era | Revue Biblique |
| Marian Studies | Revue d'Histoire Ecclesiastique |
| Marianist | Revue des Sciences Phil. et Theol. |
| Marriage | Revue Philos. de Louvain |
| Maryknoll | Revue Thomiste |
| Medieval Studies | Sacred Heart Messenger |
| Mid-America | St. Anthony Messenger |
| Mission | St. Meinrad Essays |
| Modern Language Journal | School and Society |
| Modern Schoolman | School Life |
| Monitor Ecclesiasticus | School Review |
| Month | Science News Letter |
| Musart | Sciences Ecclesiastiques |
| Nat. Assn. of Sec. Schools Principals Bulletin | Scientific American |
| NEA Journal | Scotist |
| National Geographic | Scripta Recenter Editi |
| Nation's Schools | Scripture |
| New City | Shield |
| New Testament Abstracts | Sign |
| New Scholasticism | Social Action Notes for Priests |
| Newsweek | Social Action Digest |
| North Central Assn Quarterly | Social Justice Review |
| Nouvelle Revue Theologique | Social Order |
| Nuntius Aulæ | Speech Monographs |
| Ohio Library Assn. Bulletin | Speculum |
| Ohio Schools | Spiritual Life |
| Periodica de re Morali, Can., Lit. | Studies in Soviet Thought |
| Perspectives | Tablet |
| Philosophy Today | Theological Studies |
| Philosophical Studies | Theology Digest |
| Pope Speaks | Thomist |
| Priest | Thought |
| Psychological Abstracts | Time |
| Quarterly check-list of Bibl. Stud. | Times Literary Supplement |
| Quarterly check-list of Medieval Studies | Torch |
| Quarterly check-list of Oriental Studies | Traditio |
| Quarterly Journal of Speech | Unitas |
| Ramparts | U.S. News and World Report |
| Reader's Guide to Period. Liter. | Verbum Domini |
| Reality | Vida Pastoral |
| Recherches de Science Religieuse | Vital Speeches |
| Religious and Theological Abstracts | Way |
| Repertoire Bibliographique de la Philosophie | Wiseman Review |
| Report | World Justice |
| Review for Religious | World Mission |
| | Worship |
| | Zeitschrift für Katholische Theologie |

Chapter Three

PROBLEMS WITH LATIN INCUNABULA

The following is a brief passage from an edition of William of Ockham's Commentary on the Sentences printed in 1495:

Utrū sacramenta noue legis sint cause effectiue gratie. Q sic.
qā illud quo posito ponitur aliud ipm est causa illius. hoc ptz
fm phm. v. metaphisice. Causa est ad cuius esse sequit aliud:
sed posito sacramēto ponitur gratia 7 ipō amoto remouetur gratia.
ergo respectu gratie est in aliquo genere causa ? nō nisi in
genere cause efficientis. igitur &c.¹

To the reader not accustomed to the abbreviations used in the early days of printing, this passage, and others like it, may appear almost unintelligible. The following aids for understanding Latin abbreviations will open up to the student these fifteenth- and sixteenth-century Latin sources.

The passage from William of Ockham's work should appear in full thus:

Utrum sacramenta Novae Legis sint causae effectivae gratiae. Quod sic. Quia illud quo posito ponitur aliud ipsum est causa illius. Hoc ponitur secundum philosophiam vel metaphysice. Causa est ad cuius esse sequitur aliud: sed posito sacramento ponitur gratia et ipso amoto removetur gratia. Ergo respectu gratiae est in aliquo genere causa et non nisi in genere causae efficientis. Igitur, etcetera.

The student will notice first of all, that the Latin printing of this period has several orthographical peculiarities. The "s" which is not final is the old long "s" and one must be careful not to confuse it with an "f." The "r" sometimes appears as 2. The diphthong "ae" is generally reduced to a simple "e"; hence one sees "rose pulchre" instead of "rosae pulchrae." The "u" and "v" are often of the same form. Capitalization is often wanting. For example,

¹William of Ockham, Comment. in 4um Sent. q.1 (Lyons, 1495) reprinted (London: Gregg Press, 1962).

the beginnings of sentences and proper names often lack capitalization.

The following symbols are used for abbreviating Latin words:

1. The wavy line above a letter or word. When placed over a vowel, this line usually indicates that an n or m should follow the vowel:

Opus bonũ fecerũt.

Placed above the n of an abbreviated adjective form of a city or town, the line indicates ensis in one of its case forms:

Commentarium Gulielmi Parisieñ.

Placed above the g of the grouping one, it indicates an omitted i:

In hac lectõne.

Placed over t it means tra:

cont̃ (contra).

In some standard abbreviated word forms, it simply indicates the omission of a number of letters:

Dñũs (Dominus); rñnes (rationes).

2. The i with an accent mark. When the letter i bears a kind of accent mark, this indicates that an ni or in has been omitted:

Tali homí serviam? Míme!

3. The q in abbreviations. The q with the "a-superscript" (q̃) stands for qua, with the "e-superscript" (q̄) for que, and with the "i-superscript" (q̇) for qui:

q̇cumq̄ (quacumque); q̇libet (quilibet).

The q followed by a sort of semicolon at the end of a word

stands for que:

q̄cumq; (quecumque).

4. The p in abbreviations. These combinations beginning with p are regularly expressed by the following abbreviations: p (par, per, por), p̄ (pre), p̂ (pri), p̄ (pro):

p̄fectum, p̄sens, p̄prium.

5. The letter t with little flags. The endings tur and ter are abbreviated as: t̄ (tur); t̂ (ter):

felic̄t̄ dicit̄ (feliciter dicitur).

6. D and L bearing an apostrophe. the d̄ means generally de or id:

id̄o (ideo), alid̄ (aliud).

The ŷ has any number of meanings, among which are: licite, lite, ler, lur, lis, el, ul:

p̄ŷi (pluri), m̄ŷto (multo), simp̄ŷr (simpliciter),
al̄ŷr (aliter), v̄ŷ (vel), cl̄ŷi (cleri), ill̄ŷ (illis).

7. The long s with a similarity to the German Eszet. This symbol (ſ) usually means ser, sis, ss; but followed by m it forms the word secundum:

ſm (secundum); ſuō uocat (servum vocat).

8. The final z. This z is really a sort of scribble, and indicates omitted final letters. After vowels it often indicates an m or n; after consonants it often indicates et; after q it means ue:

bonuz; habz; utiqz.

In certain words regularly abbreviated, it indicates the omission of the remainder of the word:

viz (videlicet).

9. Other symbols of abbreviations. The symbol (⁹) means ver or vir. A backwards c stands for cum or con:

↵tra (contra); ↵que (cumque).

A little "nine" above the line stands for us; on the line at the beginning of a word it stands for con:

Domin⁹ ei⁹ (Dominus eius); 9tra (contra).

This symbol (7) stands for is:

Domin7 bon7 (Dominis bonis).

The combination rum is expressed by (4) or (R). The symbol R_x also stands for rubr:

R_xica (rubrica); ho4 (horum); duoR_x (duorum).

The following is a list of some of the standard abbreviations for the more commonly used Latin words in philosophical and theological writings:²

| | | | |
|------------------|--------------|-------------------|----------------|
| ai | - anim-- | cap ^{ro} | - capitulo |
| añs | - antecedens | cōi | - communi |
| ap ^{is} | - apostolus | ↵ | - contra |
| au ^{ct} | - auctorit-- | ↵ñs | - consequens |
| aug). | - Augustin-- | d., di. | - distinctione |
| āt | - autem | Di. | - discipulus |
| b | - beat-- | dīne | - divine |
| btm | - beatum | dñi | - domin-- |
| btūs | - beatus | d ^z | - dicitur |
| c., ca. | - capitulo | dz | - debet |
| cā | - causa | z | - et |

²With few exceptions, this list is taken from the Gregg Press' reprint edition of William of Ockham's works: Guillelmus de Occam, Opera plurima 1 (Lyons, 1494-1495) reprinted in facsimile (London: Gregg Press, 1962).

| | | | |
|-----------|----------------|--------|--------------------|
| ŕċ | - etc. | pr̄ | - pater |
| ē | - est | pt | - potest |
| ecc̄lia | - ecclesia | pta | - potesta-- |
| eē | - esse | q. | - questione |
| em | - enim | q̄ | - quod |
| ep̄ | - episcop-- | q̄ | - quam, quan-- |
| ex | - extravagante | qd̄ | - quod |
| ē | - ergo | qm̄ | - quoniam |
| gl̄ia | - gloria | qn̄ | - quando |
| glo. | - glosa | q̄ | - quia |
| gn̄ | - gener-- | quō | - quomodo |
| grānus | - Gratianus | rñ | - respon-- |
| h̄ | - hoc | rō | - ratio |
| hmōi | - huiusmodi | ſ. | - scilicet |
| hñt | - habent | ſ̄ | - supra |
| hoīm | - hominum | ſz | - sed |
| h̄re | - habere | ſap̄ia | - sapientia |
| hz | - habet | ſcdm̄ | - secundum |
| igr̄ | - igitur | ſc̄ia | - scientia |
| iō | - ideo | ſc̄la | - secula |
| ioh̄i | - Ioanni | ſc̄pt | - script-- |
| ip̄ | - ips-- | ſcti | - sancti |
| ip̄z | - ipsum | ſcz | - scilicet |
| li., lib. | - libro | ſic̄ | - sicut |
| l̄ra | - litera | ſiſi | - simili |
| lz | - licet | ſn̄ia | - sententia |
| M., Ma. | - Magister | ſp̄ | - semper |
| mō | - modo | ſp̄a | - specia-- |
| mōi | - modi | ſt | - sunt |
| nob̄ | - nobis | teſti | - testamenti |
| n̄r̄ | - noster | Th̄ | - Thessalonocenses |
| oē | - omne | tm̄ | - tantum |
| om̄i | - omni | tñ | - tamen |
| oms | - omnes | tpe | - tempore |
| on̄ | - osten-- | v̄l | - universal-- |
| pctm̄ | - peccatum | vlt̄ | - ultima |
| ph̄i | - philosophi | vñ | - unde |
| pns | - presens | xpi | - Christi |
| pñt | - possunt | xps | - Christus |
| pō | - positio | xp̄z | - Christum |
| pōt | - potest | xpnus | - christianus |
| pp̄lo | - populo | | |

Bibliography.

Guillelmus de Occam, Opera plurima (Lyons, 1494-1495) reprinted in facsimile, 4 vols., London: Gregg Press, 1962 (236.736.A2.1962).
In volume 1 there is a list of Latin abbreviations.

Ostermann, Georg F. von, Manual of Foreign Languages (4. ed. rev. and enlarged, New York: Central Book Co., 1952) 165 (402.085).

Chapter Four

FORMAT OF MANUSCRIPTS

Page Format.

The manuscript should be typed on good paper, using one side only, of size 8½ by 11 inches. Ample margins should be provided. Italics are indicated in typescript by underlining the word or expression to be italicized.

Spacing should be double, or perhaps the space of 1½ lines may be used if the typewriter is so equipped. In block quotations, however, single spacing is generally to be used. Single spacing is also to be used for footnotes and for entries in the bibliography that require more than a single line.

It is important that the number of spaces for indentation of paragraphs and for block quotations be uniform throughout the manuscript. The following format is suggested:

Indent a paragraph 8 spaces.

Indent a block quotation 4 spaces.

Indent the first line of each footnote 8 spaces.

Indent all but the first line of each bibliographical entry 8 spaces.

Draw a line of 24 spaces to separate the text from the footnotes.

Pagination should be in arabic numerals and should run consecutively throughout the manuscript. However, the preface, contents, and any other introductory materials that precede the first chapter or introduction should be given separate pagination in small Roman numerals. The title page is page i, with the other pages running consecutively thereafter.

Quotations.

Quotations from the writings of others should always be identified. A footnote giving the sources of the citation should be indexed at the end of the passage cited. If the quoted passage is brief it should simply be enclosed in quotation marks and should form part of the body of the text. If the passage is somewhat lengthy (more than four or five typewritten lines), it can be set off from the

text as a block quotation. The following sample passage gives examples of both formats:

"The immigrants were not all alike," says Oliver La Farge of the American Indians.¹

The fact that in the course of fifteen thousand years many different peoples came into the New World is shown also by the Indian languages. Modern Indians speak languages of many different families. These families are no more like each other than are English, Tibetan, and Zulu. People often ask white men who live among Indians, "Do you speak Indian?" It is a foolish question, like asking, "Do you speak European?"²

If a quotation is in a language different from that of the text of the paper, the quotation may be handled in one of the following ways.

According to Hook and Gaver, "the language in which a passage is found should be used in the body of the theme. . . . A translation in a footnote is desirable if there is a possibility of confusion or misunderstanding."³ Others prefer that a translation be placed in the body of the paper, with the original text in a footnote. The original text should not be omitted, unless the translation is authoritative. If the writer makes his own translation, he should definitely provide his readers with the original text.

Footnotes.

The format of footnotes is explained in the Harbrace College Handbook,⁴ the textbook of the College of Liberal Arts of the Athe-

¹Oliver La Farge, A Pictorial History of the American Indian (New York: Crown, 1956) 11.

²Ibid. 12.

³Lucyle Hook and Mary V. Gaver, The Research Paper (3. ed., Englewood Cliffs, N.J.: Prentice-Hall, 1962) 67.

⁴See John C. Hodges, Harbrace College Handbook (5. ed., New York: Harcourt, Brace and World, 1962) 411-416.

naeum of Ohio. A few additional observations are made here to aid the theological researcher in solving special problems related to his source materials.

Arabic numerals are preferred to Roman in citing volumes and pages. They make for easier recognition than do the unfamiliar Roman numerals. Thus, one would cite the 39th page of the first volume of Quasten's Patrology:

J. Quasten, Patrology, 1.39.

But note that the page number retains its Roman form if it is one of the pages that precede the textual first page:

See J. Quasten, Patrology, 1.vii which is his preface to this work.

Moreover, the Roman numerals that appear in the actual titles of works or in the numeration of councils, popes, patriarchs, and monarchs should be retained:

See James M. Powell, ed., Innocent III: Vicar of Christ or Lord of the World? (Boston: Heath, 1963) --.

The footnote index should be an arabic numeral. Numeration is consecutive throughout the monograph, if it is short, or throughout each of the chapters in a longer work. The index follows the quotation or reference in the text, and stands in a slightly elevated position. No parentheses or brackets enclose it and no punctuation mark follows it. In the footnote itself, the index number, likewise elevated and unpunctuated, opens the note. It is indented from the margin (8 spaces), but no space follows it: the first word of the note begins in the space after the index numeral. Additional lines of the footnote extend to the left margin of the page.

Punctuation of the facts of publication can easily be limited to a series of commas, except for a colon between the place of publication and the publisher:

J. Hodges, Harbrace College Handbook (5. ed., New York: Harcourt, Brace and World, 1962) --.

But if the publisher's name is omitted, a comma is used between the place and date of publication:

J. Hodges, Harbrace College Handbook (5. ed., New York, 1962) --.

It will be noted that the form used in this monograph for citing volumes and pages is very simple. No abbreviations for "volume" or "page" are used. Hence, volume 4, pages 60-62 is simply expressed as 4.60-62, not v.4, pp.60-62. As for the punctuation preceding the page number (or volume + page), the following rule has been followed: a comma separates the page number from the preceding item unless another punctuation mark or a parenthesis is already required. Examples:

J. McGowan, Concelebration (New York, 1964) 13.

J. McGowan, Concelebration, 23.

B. Piault, What is a Sacrament? 63.

Franciscan Studies (1951) St. Bonaventure University Commemorative Volume, 277-303.

Multiple references are a frequent occurrence in theological research. An ancient work appearing in a more recent edition has two citations, one to the locus of the ancient author and another to the locus of the printed edition. Hence one may wish to cite St. Thomas' Summa contra gentiles, lib.4.cap.78 from the Leonine edition, where the passage in question appears on page 246 of volume 15. In such a case the writer should determine a suitable abbreviated form for the edition and place this second locus in parentheses after the citation from Saint Thomas:

Thomas Aquinas, Summa contra gentiles, lib.4.cap.78 (ed. Leonina 15.246).

Often a shorter form may even be used for the citation of books and chapters and articles from well-known older works:

Summa contra gentiles, 4.78 (instead of lib.4.cap.78).

Summa theol. 3.60.1.ad 1 (instead of par.3.q.60.art.1.ad 1).

If the second locus is from the collected works of an author, the following method of citing may be used:

Duns Scotus, Opus oxon. 4.26.1, Op. omnia (Paris, 1891-1895) 19. 165-166.

The following example shows how two printed editions of the same ancient work should be cited in the footnote:

Firmilian, Epist. ad S. Cyprianum, cap.15 (ML 3.1216-1217; CSEL 3.820).

Footnote Samples.

The following list of sample footnotes should exemplify the various problems encountered in citing references from books, periodicals, and other sources.

David Knowles, Saints and Scholars: Twenty-five Medieval Portraits (Cambridge: Camb. Univ. Press, 1962) 19. /first reference/.

D. Knowles, Saints and Scholars, 99 ff. /second reference/.

See ibid. 101. /Not a direct quotation; hence the use of "see." Ibid. refers to the work in the preceding note, and the page number indicates that only the page differs from what was given above/.

Francis Moriones, O.R.S.A., ed., Enchiridion theologicum Sancti Augustini (BAC 205, Madrid: La Editorial Catolica, 1961) 660. /Edited by F.M. The work is also part of a "series" which fact is noted as the item BAC 205/.

Chrysostomus Baur, O.S.B., John Chrysostom and His Time (2 vols., Westminster, Md.: Newman, 1959-1960) passim. /A multiple-volume set with all volumes referred to/.

Chrysostomus Baur, O.S.B., John Chrysostom and His Time 2: Constantinople (Westminster, Md.: Newman, 1960) 153. /A first reference to the second volume only. The volume number precedes the facts of publication which refer only to the second volume. Note also the sub-title of volume 2 after the number and colon/.

C. Baur, John Chrysostom and His Time, 2.159. /A second reference to the second volume/.

Oscar Cullmann, "Scripture and Tradition," in Christianity Divided, ed. by D. Callahan, H. Oberman, D. O'Hanlon, S.J. (New York: Sheed and Ward, 1961) 10-11. /Contributing author in an edited work/.

W.F. Albright, The Archeology of Palestine (Baltimore: Pen-

guin Books, 1949) 224, cited in A Path through Genesis by Bruce Vawter (New York: Sheed and Ward, 1956) 16. /Quotation taken from an intermediate source. Normally, the researcher should go to the source itself, unless this is really impossible/.

Bert M. Fireman, "Fremont's Arizona Adventure," The American West 1 (1964) 10-11. /Signed periodical article/.

"How Youth Regards the Priesthood," Herder Correspondence 1 (1964) 99-100. /Unsigned periodical article/.

George Barmann, "Negro Leader Cites 'Awakening of Catholic Laymen,'" Cincinnati Catholic Telegraph (April 24, 1964) 1. /Signed newspaper article/.

"Statement on Church's Status in Cuba Disputed," Cincinnati Catholic Telegraph (April 24, 1964) 1. /Unsigned newspaper article/.

G.J. Klein, The Attitude of the Church towards Latin in the Liturgy (unpubl. A.B. thesis, Norwood, Ohio: Athenaeum of Ohio, 1963) 16. /An unpublished thesis or dissertation/.

"Vital Changes in Archdiocesan Catholic Schools" (Cincinnati, 1964) 4. /A bulletin or pamphlet/.

Lee Simonson, "Stage Design," Encyclopaedia Britannica (London, 1929) 21.284. /An article in an encyclopedia/.

Pius XII, Pope, Encyclical Letter, "Mediator Dei," on the Sacred Liturgy, AAS 39 (1947) 521-522. /A papal document reported in the Acta Apostolicae Sedis/.

Alan of Lille, Summa de arte praedicatoria, cap.45 (ML 210. 193). /An ancient work contained in a printed collection, the Migne Latin Patrology/.

Prevostin of Cremona, Summa theologica, lib.4.q. de baptismo Ioannis (ed. Pilarczyk 19-21). /An ancient work in a modern printed edition identified briefly by the editor's name/.

Bibliography Samples.

The books and articles that were mentioned in the sample footnotes are herewith listed as they should appear in the bibliography. Normally alphabetical order should be followed for the entries. Here, however, the order has not been followed. It was thought more convenient here to list the works in the same order as they appear above in the sample footnotes.

Knowles, David, Saints and Scholars: Twenty-five Medieval Portraits, Cambridge: Cambridge University Press, 1962.

Moriones, Francis, O.R.S.A., ed., Enchiridion theologicum Sancti Augustini (Biblioteca de Autores Cristianos 205) Madrid: La Editorial Catolica, 1961.

Baur, Chrysostomus, O.S.B., John Chrysostom and His Time, 2 vols.,

Westminster, Md.: Newman, 1959-1960.

Cullmann, Oscar, "Scripture and Tradition," in Christianity Divided, ed. by Daniel Callahan, Heiko Oberman, and Daniel O'Manlon, S.J. (New York: Sheed and Ward, 1961) 7-33.

Albright, William Foxwell, The Archeology of Palestine, Baltimore: Penguin Books, 1949.

Vawter, Bruce, A Path through Genesis, New York: Sheed and Ward, 1956.

Fireman, Bert M., "Fremont's Arizona Adventure," The American West 1 (1964) 9-19.

"How Youth Regards the Priesthood," Herder Correspondence 1 (1964) 99-100.

Barmann, George, "Negro Leader Cites 'Awakening of Catholic Laymen,'" Cincinnati Catholic Telegraph (April 24, 1964) 1.

"Statement on Church's Status in Cuba Disputed," Cincinnati Catholic Telegraph (April 24, 1964) 1.

Klein, Gerard Joseph, The Attitude of the Church towards Latin in the Liturgy (unpubl. A.B. thesis) Norwood, Ohio: Athenaeum of Ohio, 1963.

"Vital Changes in Archdiocesan Catholic Schools," Cincinnati, 1964.

Simonson, Lee, "Stage Design," Encyclopaedia Britannica (London, 1929) 21.281-288.

Pius XII, Pope, Encyclical Letter, "Mediator Dei," on the Sacred Liturgy, AAS 39 (1947) 521-595.

Alan of Lille, Summa de arte praedicatoria, ML 210.109-198.

Prevostin of Cremona, Summa theologica, lib.4, ed. by Daniel E. Pilarczyk, Praepositini Cancellarii de sacramentis et de novissimis, Rome: Editiones Urbanianae, 1964.

The following observations will prove helpful in comparing the footnotes with the bibliographical entries.

Note that the facts of publication are enclosed in parentheses whenever specific page numbers (or volume + page numbers) are to be given. Parentheses are not used when the book as such is listed, without reference to specific pages of it.

Note that the work of Cullmann extends from page 7 to page 33 of the book Christianity Divided. Hence, in the bibliography these pages are so listed, even though the quotation used in the monograph was taken only from pages 10-11. Similarly, articles in periodicals are listed in the bibliography with their complete pagination: thus Fireman's article in The American West runs from page 9 to page 19,

although the citation used came from pages 10-11 only.

Mr. Klein's A.B. thesis is properly called a "thesis." Bachelors' and Masters' "theses" are distinguished from doctoral "dissertations" in educational terminology. If this thesis had been published, the place of the publication, the name of the publisher, and the date of publication would have been given in place of the educational institution with the date of the approval of the thesis.

The bibliographical entry of the Summa theologiae of Prevo-stin gives the title of the modern edition of the work, since the editor gave his edition a title other than the original. Otherwise it would not have been necessary to repeat the title after naming the editor of the edition.

Certain Customary Forms for Citations.

Certain works are customarily cited in definite form which all are generally expected to follow. This avoids confusion for the reader.

Scripture

The Holy Bible is never listed as one of the works in the bibliography. Quite often an author will indicate in his preface which version of the Scriptures he is using in his biblical quotations. In giving the citations themselves, it suffices to name the book of the Bible in abbreviated form and to note the chapter and verse. For example: 1 Cor. 11:2-3; Gen. 3:15-16. The names of the books of the Bible are not italicized.

Aristotle

The following edition of Aristotle's works is the standard one used for locating citations from this Philosopher:

Aristotelis opera, Berlin, 1831-1870. Vols. 1-2 Text, ed. I. Bekker; and Fragments, ed. V. Rose. Vol. 3 Renaissance Latin translations. Vol. 4 Scholia, ed. C.A. Brandis and H. Usener. Vol. 5 Index Aristotelicus, ed. H. Bonitz.

"The pagination of the Bekker edition of the Greek text of Aristotle, which is published in the first two of the five volumes

of the Berlin edition, has become the customary means to locate a passage in Aristotle. . . . Thus, a reference to, say, Metaphysics xiii.4.1078^b27, would place the passage in question in chapter 4 of Book 13 (or Book M) of the Metaphysics, on line 27 of the second column, i.e. column b, of page 1078 of the Berlin edition. Since the two volumes are paged continuously, no special designation of the volume is needed."⁵

Thomas Aquinas

It is the custom of some writers, especially Thomists, to omit the title of the Summa theologica in giving citations. Hence the reference: Thomas Aquinas, 3.60.1, means that the passage is found in the Summa theologica, part 3, question 60, article 1. If a reference is made to any other work by Saint Thomas, the title of the work must, of course, be mentioned. It makes for less confusion, however, if this practice is not followed. Mention the title of the Summa theologica when citing it.

Codex Juris Canonici

Since the Code of Canon Law is the official collection of Catholic Church Law today, the reference to a "canon" with its number is presumed to be from this code unless the context indicates otherwise. Some writers add the abbreviation C.J.C. to express their reference more exactly, e.g., "See canon 844 C.J.C."

Gratian's Decretum

Gratian's Concordia discordantium canonum or Decretum is cited according to the following method:

The first part of the "Decretum" is cited by giving first the canon then the distinction; thus c. or can., D. or dist., and their respective numbers. The ancient writers cite the canon by its initial words, without giving its number. /To find the canon was easy enough by means of the alphabetical tables (printed nowadays in all editions of the "Decretum") containing the first

⁵Richard McKeon, The Basic Works of Aristotle (New York: Random House, 1941) viii.

words of every canon/. In the second part citation is made by canon, Causa and questio, namely q. or qu. However, the canons of the third "questio" of "Causa" XXXIII are cited under "distinctiones," with the added words "de poen." In the third part the canon and distinction are given, with the words "de cons." or "de consecr." The number of the canon is usually put in Arabic figures, that of the distinction or cause in Roman, that of the question in Arabic.

We give some examples of citations now commonly in use:

c.3,D.LXI. From what has been said it is deduced that this is the canon, "Non negamus" in the first part of the Decretum (cf. also c.5 and c.7 of this same distinction).

c.1,C.XV,q.6, or canon "Si quandoque" or "Si sacerdotibus" in the second part (cf. also c.22,C.XVI,q.7; c.8,C.XVII,q.4).

c.42.D.III,"de poen.," or canon "Sunt plures" of the second part of the Decretum, "in tractatu de Poenitentia."

c.21.D.IV,"de cons.," or canon "In necessitate" of the third part of the Decretum (cf. also c.28,D.V,"de cons.," and c.33 of this same distinction).

The more famous canons are sometimes quoted with the words "the very notable" or "the daily quoted." Occasionally when the Decretum or "Corpus Iuris Canonici" is not quoted literally but the sense of the passage is given, the word "arg." is prefixed, to indicate that an argumentation is based on the authority of the passage thus used.⁶

Gregory IX's Decretals

In citing the Decretals of Gregory IX, the following regulations should be observed:

The chapter is given by an Arabic number; then is placed the symbol X (originally Extra, namely Extravagantium liber or Extravagantes, because these Decretals were wandering outside /extra/ the Decretum of Gratian); then the book is indicated by a Roman number; and at the end, the title in an Arabic number. Formerly it was customary, and still is, to quote a passage merely by the initial words of the chapter, which can be readily found by the use of the alphabetical indexes. (The initial words of the chapter and the rubrics of the title are wont to be cited, sc. added as a description of the quotation). Examples: C.1,X.III,9 or caput "Novit ille;" or, caput "Novit ille" X.III "Ne sede vacante aliquid innovetur."

⁶Amleto Giovanni Cicognani, Canon Law (2. ed. rev., authorized Engl. trans. by J.M. O'Hara and F.J. Brennan, Westminster, Md.: Newman, 1949) 279-280.

C.6,X.III,39 or caput "Cum Apostolus;" or cap. "Cum Apostolus"
X.III, "De censuris, exactionibus et procurationibus."

C.26,X.V,33 or caput "quanto amplius;" or cap. "quanto amplius,"
X.V,33 "De privilegiis et excessibus privilegiatorum."⁷

Other Canonical Works

For the manner of citing several other works in the field of Canon Law, see A. Cicognani, Canon Law, at the following places:

Liber Sextus of Boniface VIII: page 311.
Constitutions of Clement V: page 315.
Extravagantes of John XXII: page 317.
Extravagantes communes: page 317.

Manuscripts to be Printed.

If the manuscript is to remain unprinted or if it is to be printed by a photo-offset process, it will be quite satisfactory in the form suggested in this chapter. If, however, the manuscript is destined for letter-press publication, the advice given below by an experienced editor should be noted:

The manuscript ideally should be typed double space, including the footnotes. If it is not, you should raise that question, even if the press has not; if, for example, single-spaced notes, after arrowed-in editing, are too messy to go to the printer, you may be asked to retype them. This should not come as an unexpected chore.⁸

Bibliography.

- Jensen, Dana O., R. Morell Schmitz, and Henry F. Thoma, Modern Composition and Rhetoric, rev. ed., Boston: Houghton-Mifflin, 1941.
- Hodges, John C., with Mary E. Whitten, Harbrace College Handbook, 5. ed., New York: Harcourt, Brace and World, 1962 (808.H68--1941 ed.).

⁷A.G. Cicognani, Canon Law, 302.

⁸David Horne, executive editor of Yale University Press, "Whereas are Friendly," Scholarly Books in America 5 (April, 1964) 2.

Horne, David, "Whereases are Friendly," Scholarly Books in America
5 (April, 1964) 2-3.

Hook, Lucyle, and Mary Virginia Gaver, The Research Paper, 3. ed.,
Englewood Cliffs, New Jersey: Prentice-Hall, 1962 (808.06.
H781).

Turabian, Kate L., A Manual for Writers of Term Papers, Theses, and
Dissertations, Chicago: Phoenix Books, 1955 (029.6.T92 --
1937 and 1955 edd.).

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Chapter Five

RESEARCH VERSUS PLAGIARISM

Someone once said that to copy from one author is plagiarism; to copy from a multitude of authors is research. This oversimplification of the matter is not without its grain of truth. For while one may quote brief passages from other authors in his manuscript, he may not substantially reproduce the work of another single author or author-team.

This means, briefly, that without the written permission of the holder of a copyright, a researcher may quote from the copyrighted work within the reasonable limits of "fair use." These reasonable limits are exceeded when the quotation is so lengthy as to constitute a substantial reproduction of the original or of an important part of the original. These reasonable limits are likewise exceeded by a brief quotation, or by the reproduction of a table or diagram, if these materials are so original and complete that their being quoted in this manner impairs the market-value of the original work. And, of course, every quotation from another author must be so identified. Cribbing is plagiarism in its most intolerable form.

The following Resolution on Permissions by a group of university presses should be carefully studied for the attitude of these publishers toward the principle of "fair use" in quoting from copyrighted materials:

We, the undersigned members of the Association of American University Presses, believe that it is in the interests of publishers and scholars alike to facilitate and spread the use and to increase the value of all scholarly publications by allowing scholars to quote without prior permission from published sources whatever they legitimately need to make their scholarly writings complete, accurate, and authenticated. We believe that such use of the work of others should be subject only to the scholar's obligation to give full credit to the author and publisher of the work quoted, and the further obligation to avoid quoting in such amounts, over and beyond scholarly needs, as to impair or destroy the property rights and financial benefits of their fellow scholars and the original publishers from whose work they are quoting.

Therefore, we the undersigned members of the Association of

American University Presses, agree as follows:

1. That publications issued under our imprints may be quoted without specific prior permission in works of original scholarship for accurate citation of authority or for criticism, review, or evaluation, subject to the conditions listed below.
2. That appropriate credit be given in the case of each quotation.
3. That waiver of the requirement for specific permission does not extend to quotations that are complete units in themselves (as poems, letters, short stories, essays, journal articles, complete chapters or sections of books, maps, charts, graphs, tables, drawings, or other illustrative materials), in whatever form they may be reproduced; nor does the waiver extend to quotation of whatever length presented as primary material for its own sake (as in anthologies or books of readings).
4. The fact that specific permission for quoting of material may be waived under this agreement does not relieve the quoting author and publisher from the responsibility of determining "fair use" of such material.¹

¹"Fair Use," Scholarly Books in America 5 (June, 1963) 9-10.

Chapter Six

THE AUTHOR AND THE LAW

Ecclesiastical Approval.

Canons 1385 and 1386 place certain obligations upon the subjects of the Catholic Church in regard to the publication of books or articles. Canon 1385 states:

Nisi censura ecclesiastica praecesserit, ne edantur etiam a laicis:

1° Libri sacrarum Scripturarum vel eorundem adnotationes et commentaria;

2° Libri qui divinas Scripturas, sacram theologiam, historiam ecclesiasticam, ius canonicum, theologiam naturalem, ethicen aliasve huiusmodi religiosas ac morales disciplinas spectant; libri ac libelli precum, devotionis vel doctrinae institutionisque religiosae, moralis, asceticae, mysticae alique huiusmodi, quamvis ad fovendam pietatem conducere videantur; ac generaliter scripta in quibus aliquid sit quod religionis ac morum honestatis peculiariter intersit;

3° Imagines sacrae quovis modo imprimendae, sive preces adiunctas habeant, sive sine illis edantur.

#2. Licentiam edendi libros et imagines de quibus in #1, dare potest vel loci Ordinarius proprius auctoris, vel Ordinarius loci in quo libri vel imagines publici iuris fiant, vel Ordinarius loci in quo imprimantur, ita tamen ut, si quis ex iis Ordinariis licentiam denegaverit, eam ab alio Ordinario petere auctor nequeat, nisi eundem certiore fecerit de denegata ab alio licentia.

#3. Religiosi vero licentiam quoque sui Superioris maioris antea consequi debent.

The approval which the duly appointed censor gives to the book or article is designated by the Latin term, "Nihil Obstat." The permission to publish the work, granted by the Ordinary, is designated by "Imprimatur." If a member of a religious order or congregation is the author, the permission of his major Superior is designated by "Imprimi Potest." These words, along with the name of the censor, Bishop, Superior and the date of their granting approval, will appear usually on the page following the title, that is, the reverse side of the title-page leaf.

Canon 1386 states:

#1. Vetantur clerici saeculares sine consensu suorum Ordinario-

rum, religiosi vero sine licentia sui Superioris maioris et Ordinarii loci, libros quoque, qui de rebus profanis tractent, e-dere, et in diariis, foliis vel libellis periodicis scribere vel eadem moderari.

#2. In diariis vero, foliis vel libellis periodicis qui religionem catholicam aut bonos mores impetere solent, nec laici catholici quidpiam conscribant, nisi iusta ac rationabili causa suadente, ab Ordinario loci probata.

If a cleric writes some work on a secular subject, his permission to publish the work is often indicated by the statement, "With ecclesiastical permission." In this instance, the "nihil obstat" and "imprimatur" are not strictly required since the subject matter is not that mentioned in Canon 1385.

Copyright.

If the author publishes his work on his own, he will have to attend to the matter of securing the copyright personally. If his publication is handled by a publisher, he can readily delegate this detail to him. Mr. David Horne, executive editor of Yale University Press, suggests that the publishing house handle this.

Who will copyright the book? You can have it in your name, if you really want to, but why not let the press do it? It won't make any difference so far as your secondary rights are concerned, and you won't be bothered by requests to reprint quotations.¹

The following information, provided by the U.S. Copyright Office, the Library of Congress, Washington, D.C., summarizes what must be done to secure copyright for books and other writings.²

General Information

a. What is a book? The term "books" includes textual works, with or without illustrations. Common examples are fiction, nonfic-

¹D. Horne, "Whereas are Friendly," Scholarly Books in America 5 (April, 1964) 3.

²The entire following description is taken verbatim from the bulletin "Copyright for Books," Copyright Office, The Library of Congress, Circular 16 (Washington, 1963) 1.

tion, poetry, compilations, directories, catalogs, and tables of information. Books may take the form of bound volumes, pamphlets, leaflets, cards, and single pages containing text.

b. Unpublished works. The law does not provide for registration of "book" material in unpublished form. . . . Unpublished books are protected by common law against unauthorized copying, publication, or use without any action being required in this Office.

How to Copyright a Book

Three steps must be taken to comply with the law concerning copyright for books: (a) Produce copies containing copyright notices; (b) Publish the book; (c) Register the copyright claim.

a. Produce copies containing copyright notices. The copies may be reproduced by printing or other means of reproduction. To obtain copyright, it is essential that the copies bear a copyright notice in the required form and position.

- (1) Elements of the Notice. The notice must contain these three elements:
 - (a) The word "Copyright" or the abbreviation "Copr.," or the symbol ©. The use of the symbol © may result in securing copyright in some countries outside the United States under the provisions of the Universal Copyright Convention.
 - (b) The name of the copyright owner.
 - (c) The year date of publication. This is the year in which copies of the work were first placed on sale, sold, or publicly distributed by the copyright proprietor or under his authority.
- (2) Form of the Notice. The three elements must appear together; for example:

© John Doe 1963
- (3) Position of Notice. The notice must appear on the title page or the page immediately following. The "page immediately following" usually means the reverse of the title page since a "page" is regarded as one side of a leaf.

b. Publish the book bearing the copyright notice. "Publication," for copyright purposes, is generally regarded as the placing on sale, sale, or public distribution of copies.

Note: It is the act of publication with notice that actually secures copyright protection. If copies are published without the required notice, the right to secure copyright is lost and cannot be restored.

c. Register the copyright claim. Third, promptly after publication, mail to the Register of Copyrights, The Library of Congress, Washington 25, D.C.: two complete copies of the work as published with notice, an application on Form A properly completed and notarized, and a fee of \$4. Registration may be more prompt if the application, copies, and fee are all mailed at the same time.

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- "Copyright for Books," Copyright Office, The Library of Congress, Circular 16, Washington, 1963.
- "The Copyright Law of the United States of America," Copyright Office, The Library of Congress, Bulletin 14, Washington, 1963.
- "General Information on Copyright," Copyright Office, The Library of Congress, Circular 35, Washington, 1960.
- Horne, David, "Whereases are Friendly," Scholarly Books in America 5 (April, 1964) 2-3.
- Unger, Henry F., Writing for the Catholic Market, Fresno, California: Academy Guild Press, 1959.

Can't you feel that brilliant idea tugging at your sleeve right now? Your typewriter is over in the corner. Why stand ye idle in the market place? Thousands of editors are waiting for your material. Don't let them wait any longer!³

³H.F. Unger, Writing for the Catholic Market (Fresno, California: Academy Guild Press, 1959) 151.

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